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THE
BAPTIST REPORTER.

JANUARY, 1862.

DEATH OF THE PRINCE CONSORT.

This unexpected and appalling event has filled the whole nation with grief—grief for the amiable Prince himself, grief for our beloved Queen, and grief for the royal children—grief, we believe, for this three-fold reason, more poignant and profound than was ever felt by the British nation at any former period of its history, and which could only have been exceeded by the decease of Her Majesty.

We have been told by our historians of the lamentations of our forefathers on the premature death of EDWARD VI. But their cup of grief was dashed with the bitter ingredients of disappointed hopes. His father had been a selfish and cruel tyrant. True: he had broken the yoke of popery from off the nation's neck, but only to bind around it one of his own invention. When, at length, he died, the people saw in the person of the Prince the fair form of Freedom, like the sun on a clear morning, rising to bless the land. For a time they "rejoiced in that light," but anon they turned pale, when a cloud of sickness and death hid him from their view, and there came looming from the shades of popish darkness the form of the gloomy, and bigoted, and cruel Princess who succeeded him. We

live at too remote a period to ascertain the full measure of their grief.

No doubt also, and for similar reasons, the true friends of civil and religious freedom were grieved to hear of the accident which resulted in the death of WILLIAM III, before he had done all that was in his heart to consolidate and extend the principles of the "Glorious Revolution of 1688."

But the much-lamented death of the PRINCESS CHARLOTTE in 1817, and the pungent grief then displayed by the nation, is most powerfully brought to our recollection by the present bereavement. And here we may be permitted to state that on the occasion of the birthday of old King George III, on June 4th, 1809, we saw the Princess step from her state carriage to enter St. James's Palace. She was then in her teens, and, for her age, of womanly appearance. Like the young Prince first mentioned, her father was a man who indulged his passions at the expense of the well-being of the people. Great were our hopes of better days whenever he passed away, and his illustrious daughter reigned in his stead. But those hopes were doomed to meet with bitter disappointment; for before her unloved father died, the

Princess, who had married Prince Leopold, departed this life, after giving birth to a still-born male child; and all England wept for her, as England had never perhaps wept before.

But only as to the extent of the grief indulged were any of these parallel cases with this. Edward VI., William III., and the Princess Charlotte were lamented, as we have already suggested, partly because of the disappointment of cherished expectations. Our grief for the departed Prince does not arise from the same source. Our expectations with regard to him have never been disappointed. He was a virtuous and good husband to our youthful Queen; God gave them children, and he faithfully discharged the duties of a father. He never engaged in party politics, but devoted his talents and leisure to aiding Her Majesty in the discharge of her onerous duties, in promoting arts and sciences, and in furthering the great objects of civilization and philanthropy; in short, he was a "pattern husband" of a Queen reigning in her own right—a REAL PRINCE CONSORT.

And this is why we lament him. Had he been like George of Denmark, the husband of Queen Anne, a mere voluptuary or a stupid dolt—and the Dane was both—the grave of Albert would not have been watered this day with the tears of a great nation. Doubtless those tears have flowed more copiously from sympathy to our widowed Queen and her nine fatherless children; but would there have been such a general unrestrained burst of public grief had the character of the Prince been the counterpart of that which we have described?

Happy will it be for him, and happy will it be for the nation, if his eldest son emulates the virtues and example of his illustrious father.

We have no reasons to apprehend that he will not; we would rather indulge the hope that he will. But we know that high stations are often slippery places. We are old enough to remember something of the conduct of the elder branches of the large family of George III., and the consequences of that conduct to the nation. Words of warning are therefore not irrelevant or unseemly at this juncture, and we rejoice to observe that the *Times* has faithfully discharged its duty to the country and the Prince of Wales, in reminding him of what this great nation now expects from his Royal Highness. One sentence deserves to be emblazoned on the walls of every Palace of Her Majesty in letters of gold. It is this—"IF EVER THE PRINCE OF WALES IS A WISE AND GOOD KING, HE WILL NOW BE A WISE AND GOOD SON."

We presume that our readers are acquainted with the personal history of the departed Prince. Briefly we may remind them that Albert Francis Augustus Charles Emmanuel, of Saxe-Coburg-Gotha, was born at Erenburg, August 26, 1819. He was a lineal descendant of that Elector who was the first to sign the famous Protest at Spire against the Diet of Augaburg, from which the term "Protestant" is derived. His mother dying when he was eleven years of age, he was sent to England on a visit to his aunt, the Duchess of Kent, at Kensington Palace, where he remained fifteen months, a companion and playfellow of his cousin, the Princess Victoria, who was about the same age as himself. On his return to Germany he was sent to the University at Bonn, where he acquitted himself with such satisfaction, that when he left in 1838, he received a diploma of Doctor of Laws. The same year, in company with his father, he came to England to the coronation of the Queen, when it was observed that they after-

He wrote on the day of his funeral.

wards remained several days at Court. Returning home, he travelled in Bohemia and Italy, and when again he arrived at his father's house, he found in his own room a portrait of the Queen sent by her majesty. This was an intimation easy to be understood; and in October, 1839, in company with his father and King Leopold, of Belgium, his uncle, he again visited the court of the Queen of England, when no doubt arrangements were made for the royal marriage; for in December the Queen informed her Privy Council of her intention, at the same time expressing her belief that the union would, "by the blessing of God, secure her domestic happiness, and serve the best interests of her country." A similar communication was made to both Houses of Parliament, and the proposal met with the general approval of the nation. His Royal Highness received the title of Prince Consort in 1857, to enable him to take a position of precedence in our own and foreign courts. His "manner of life" during the time he was amongst us is familiar to us all.

We now approach the mournful event which has deprived us of his valuable services. On Monday, Dec. 16th, one of our public journals, referring to the illness and decease of the Prince, observes:—

"The Prince Consort was taken ill some twelve days since. Symptoms of fever, accompanied by a general indisposition, made their appearance. For some days the complaint was not considered to be serious, but from the early part of last week the medical men in attendance and the persons about the Court began to feel anxious. It became evident that, even if the disorder did not take a dangerous turn, a debilitating sickness would at least confine the Prince for some time to the Palace. It need not be said that no statement was made

which could unnecessarily alarm her Majesty or the public. It was not till Wednesday, when the fever had gained head and the patient was much weakened, that the first bulletin was issued, and even then it was said that the symptoms were not unfavourable. In short, it was considered to be an ordinary though severe case of gastric fever, from which a person of the Prince's age and strength, aided by the skill of the first physicians in the country, might be reasonably expected to recover. The usual routine of the Court was consequently not departed from, and though, as we have said, much anxiety prevailed, it was not thought necessary to communicate these apprehensions to the Queen.

"We believe, however, that the Prince himself had for some days a melancholy conviction that his end was at hand. The recent death of his relative the King of Portugal from a similar disorder is understood to have had an unfortunate influence upon him, and possibly assisted the progress of the malady. It is said that as early as Wednesday morning the Prince expressed his belief that he should not recover. On Thursday no material change took place in his condition, and on Friday morning the Queen took a drive, having at that time no suspicion of immediate danger. When, however, her Majesty returned to the Castle the extremities of the patient were already cold, so sudden had been the fresh access of the disorder. The alarming bulletin of Friday was then published. From this time the state of the Prince was one of the greatest danger. On Friday evening it was thought probable that he would not survive the night, and the Prince of Wales, who had been telegraphed for to Cambridge, arrived at the Castle by special train at three o'clock on Saturday morning. All night the Prince continued very ill, but in the fore-

noon of Saturday a change for the better took place. Unhappily, it was only the rally which so often precedes dissolution; but it gave great hopes to the eminent physicians in attendance, and was communicated to the public as soon as possible. The ray of hope was fated soon to be quenched. About four o'clock in the afternoon a relapse took place, and the Prince, who from the time of his severe seizure on Friday had been sustained by stimulants, began gradually to sink. It was half-past four when the last bulletin was issued, announcing that the patient was in a critical state. From that time there was no hope. When the improvement took place on Saturday it was agreed by the medical men that if the patient could be carried over one more night his life would in all probability be saved. But the sudden failure of vital power which occurred in the afternoon frustrated these hopes. Congestion of the lungs, the result of complete exhaustion, set in, the Prince's breathing became continually shorter and feebler, and he expired without pain at a few minutes before eleven o'clock. He was sensible, and knew the Queen to the last.

"It must have cheered the last moments of the illustrious patient to see his wife and nearly all his children round his bed. The Princess Royal, who is at Berlin, was prevented by recent indisposition from travelling, and, indeed, the death of the Prince followed too soon on the discovery of his danger for such a journey to have availed her. Prince Alfred is serving on board his ship on the other side of the Atlantic; but the Prince of Wales and the Princess Alice were by his side, together with several of the younger members of the family. Of the devotion and strength of mind shown by the Princess Alice all through these trying scenes

it is impossible to speak too highly. Her Royal Highness has, indeed, felt that it was her place to be a comfort and support to her mother in this affliction, and to her dutiful care we may perhaps owe it that the Queen has borne her loss with exemplary resignation, and a composure which under so sudden and so terrible a bereavement could not have been anticipated.

"This fact will, we are sure, give the greatest satisfaction to the country, and we may add that, after the death of the Prince, the Queen, when the first passionate burst of grief was over, called her children around her, and, with a calmness which gives proof of great natural energy, addressed them in solemn and affectionate terms, which may be considered as indicating the intentions of a Sovereign who feels that the interests of a great nation depend on her firmness. Her Majesty declared to her family that, though she felt crushed by the loss of one who had been her companion through life, she knew how much was expected of her, and she accordingly called on her children to give her their assistance, in order that she might do her duty to them and to the country. That her Majesty may have health and strength to fulfil these noble intentions, and that she may live many years in placid cheerfulness and peace of mind, alleviating the recollection of her loss by sharing the happiness of her children, will be the earnest prayer of all her subjects.

"For Her Majesty the deepest sympathy will be felt on every side. The life of the Queen and her husband for nearly twenty-two years was so calm and happy and domestic, that we have been accustomed to look upon them as realizing that ideal of earthly happiness which, it is said, seldom falls to the lot of Princes. Until within a few months no severe family loss had troubled

the Queen. All her children had lived; she had seen her eldest daughter married to the heir of a great monarchy; another daughter was about to form an alliance prompted by mutual affection. The country, which on her accession was still shaken by political tempests, had become quiet and loyal to a degree which the most hopeful could not have expected; and the Queen had, moreover, the happiness of feeling that in every province of the Empire her personal character and that of her Consort were credited with many of the blessings which her subjects enjoyed. The death of her mother, the Duchess of Kent, though a heavy blow, was not calculated long to affect the Royal happiness. The departure of the aged is an event to which the mind gradually reconciles itself, and, happily for mankind, new affections spring up to obliterate the traces of past griefs. But in the loss of her devoted husband a dreadful blow has indeed fallen upon our Sovereign. The world in general knew that in public affairs Her Majesty consulted her husband, but it hardly appreciated how constant were the services, how unwearied the attentions, which this position of the Prince Consort involved. For years he hardly ever stirred from the side of the Queen; and, knowing how much the direction of a large family, the management of a great Court, and the administration of public affairs must tax her strength, he gave her his help with an energy, an acuteness, a tenderness, and a solicitude of which there are few examples. He has been cut off just when his mind was most vigorous, his experience verging on completeness, when his children are at the age when a father's authority is more than ever necessary, and—by a singular fatality—at a moment when the country is threatened with a most terrible conflict."

Within a few minutes of the decease of the Prince a telegraphic message was sent to London to Sir George Grey, the Home Secretary, who forthwith informed the Lord Mayor, and then that note of awful omen, the great bell of St. Paul's, tolled at midnight, to tell the millions of London the doleful fact. In the provincial towns and villages of the Kingdom, some ministers after praying on sabbath morning for the recovery of the Prince, were told when they descended from the pulpit that he was gone! Others in Episcopal places of worship who had just heard, by omitting the name of the Prince from the prayers for the Royal Family, gave the first fearful intimation of his decease. What thousands, yea what millions of prayers were offered in places of worship and in christian families on that solemn sabbath evening, for our beloved and bereaved Queen!

But we must bring our remarks on this afflictive dispensation to a close. Perhaps the death of no man in these realms could have left such a wide and awful void. What, we might humbly ask, can be the design of Providence by this mysterious dispensation? We cannot now tell. Time alone will show. For the present it says to all men,—“Ye shall die like men, and fall like one of the princes.” “Be ye also ready.” Of one thing however we may rest assured, that as the Lord has done it, some purpose of goodness and mercy will surely follow to our Queen, her family, and the nation. Ought we not as a people to pray for such a gracious manifestation; and especially on behalf of the young Prince, already within a few months of the age of his honoured father when he came to share with his beloved mother the cares and duties of royalty, and standing as he now does on the steps of the throne, that he may be taught a solemn lesson—a lesson such as no other

event could have taught him, and for which this may have been sent—of the supreme importance of piety towards God and faith in our Lord Jesus Christ; thus better fitting him to aid his widowed mother in the discharge of the duties of her high office, and fitting him to fulfil them with wisdom and propriety, should Divine Providence permit him to occupy that exalted position. Times of peace, prosperity, and happiness, are yet, we would fain hope, in store for our country; and hence our deep concern that the "Throne may be established in righteousness," for ages yet to come.

Many christians may be anxious to know something of the personal

piety of the departed Prince, and of his thoughts in his dying hours. But information on these subjects is not easily obtained; not being allowed, for obvious reasons, to transpire, except incidentally. A few pleasing facts however have transpired, with some of which we are already acquainted. Others will probably be mentioned in the numerous funeral discourses which may be expected to appear in print. We intend in some future number to furnish our readers with some of those which are well authenticated. In the meantime we bow to the will of Him who doeth all things right, and "Whose mercy endureth for ever."

Spiritual Cabinet.

A PRAYER FOR EIGHTEEN HUNDRED AND SIXTY-TWO.—Blessed Redeemer! King of the future! help us lovingly to identify ourselves with thy great purposes of mercy. May the river of our existence flow evermore in the channels of thy will! hasten those bright days for earth, which prophets of old predicted, of which sainted bards have sung, and for which thy disciples have over toiled and prayed. Let this year be the dawn of a better era for our race. Raise up more effective agencies for putting down the wrong and promoting the right. Give us statesmen whose hearts shall be sound in the statutes of moral rectitude, who shall condemn a temporalizing policy and make the senate-house so luminous with the utterances of righteous principles, that the hollow and seeming caterers to popular prejudices shall be compelled to reform or retire. Give us writers, philosophical enough to see the truth and honest enough to proclaim it, regardless alike of popular plaudits and of personal interests.

O deliver us from those miserable scribes, who for the gain and the fame of the hour, advocate, in thy holy name, the slaughter of men wearing a nature like their own—members of the race thou earnest to redeem. Fill our pulpits with men who shall be the organs, not of human dogmas, but of divine doctrines; the advocates, not of systems, but of truths; ministers not to the prejudices of men, but to the consciences of humanity; men, who by diligent and devout study, shall take of *thine*, and give it honestly, naturally, generously, to the world that is yet "lying in the wicked one."

TRUE GREATNESS OF CHRIST.—In Christ we have the highest form of human greatness. In the whole history of the past there is no one in moral majesty to be compared to Him. That earth's greatest sovereigns and sages, philanthropists, heroes, and reformers, look mean in His presence; that He towers in moral grandeur above all the great men of the ages that are

past, like some tall cliff lifting its head above the pebbles of the shore, is what the greatest sceptics have admitted. If the display of moral virtues determines a man's greatness, whoever displayed such high virtues in such high forms, as Christ? Or, if the extent of influence upon the world is any gauge of a man's greatness, whoever wielded such influence as Christ? His ideas have reformed governments, created institutions, changed the character and destiny of the millions of every age; are admired by the greatest thinkers, and devoutly cherished and advocated by the best men of modern Christendom. He is, by well-nigh universal consent, the greatest being that has ever appeared in the history of the world; shining out amid the generations that are gone, like the central light amongst the planetary orbs. Now, what was the secular condition of this truly majestic being? He was the poorest of the poor. A stable was His birth-place, the wife of a humble mechanic His mother. His daily associates the lower classes. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." What does this teach? Why, it speaks to humanity with the tongue of thunder, that true greatness is independent of external circumstances, and may co-exist with secular destitution: it says that greatness is not in *having* but in *being*; not in external circumstances, but in internal states; that man, stripped of all that the world can give, having nothing under these heavens but sheer existence, may be great, happy, and divine.

LIVING OF THE GOSPEL.—Paul recognizes and enforces this natural and common-sense claim. "Who goeth a warfare, any time at his own charges. Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock and eateth not of the milk of the flock?" For

it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things? Even so hath the Lord ordained, that they which preach the gospel shall live of the gospel." In the light of these words, how unreasonable does the conduct of some people appear in relation to their minister. There are men who receive, and expect, large services from him, and who make little or no return. For a paltry pound or two per annum, he must preach to them thrice in the week, pay them frequent pastoral visits; or else they set up their complaints against him and seek to spread a spirit of dissatisfaction through his sphere. There are families in connexion with congregations who spend more on perfumery, or on toys for their children, than to support the man who is giving the best energies of his cultivated mind to save their souls. A man takes a pew in the church, pays his five or six pounds per annum—a less sum than he pays his scullery-maid—and for that he expects twelve months' preaching, and great pastoral attention. What is still worse—still more unreasonable, he regards the paltry sum he subscribes, rather a *charity* than a debt. Charity, indeed! Call the money you pay to your grocer, draper, physician, or landlord, charity; but in the name of all that is true in reason and justice, don't call what you tender to the man, to whom you owe your best ideas, your holiest impressions—who gives to you the choicest products of his educated and sanctified intellect, *charity*! It is he that shows charity, not you; your gold is a miserable compensation for the results of his sweating brain and ever-anxious heart.

Poetry.

DEATH OF HIS ROYAL HIGHNESS THE PRINCE CONSORT.

A MOURNING cry sweeps through the land, a voice of solemn wail,
It issues from the palace gates and turns the stoutest pale;
Tis echoed in the noble's hall and by the cotter's fire,
It heaves the breast of youth and old, meek maid and hoary sire.

Alas! alas! our Prince is dead, gone from the hopes of time
Down to the land of silence, in manhood's glorious prime,
Away from all the joys that flashed their rainbow wings about him,
Away from all the loving hearts, now desolate without him.

It is as if some radiant star, just at its 'lumination
Should fall adown the spheric slopes from its resplendent station;—
As if the Autumn's luscious wealth, just in its rosiest bloom,
Should drop untimely to the earth at blast of sudden doom.

O sovereign lady of the isles; O Queen of many lands!
Thy people share thy grief, and lift to Heaven unwearied hands,
They ever cry, "God comfort her amidst her mighty woe;
Across her sorrow-stricken soul let streams of healing flow."

Thou sway'st a realm on which the sun ne'er goes in darkness down;
Thee, nations of the far-off West and golden Orient crown,
Bleak islands of the Northern seas, and wide-spread lands that shine
Neath Southern suns, are proud to own that gentle rule of thine.

And as thy sorrow shalt be felt, on shores how'er apart,
One sympathetic gush of grief shall flow from voice and heart
For thee, the widowed, severed from thy best beloved one,
From him, thy own heart's chosen in the sunny years ago.

Queen of our hearts, be comforted, be sure no love can die—
It passes from the earth, but lives for ever in the sky;
Thou shalt rejoin the noble Prince, and yet again possess
In holier, calmer glow, that love which had such power to bless.

Leicester, Dec. 19th.

ROYAL.

OUR NATIONAL LOSS.

MYSTERIOUS are the ways of God!
Man cannot fathom them; nor know
Wherefore He now inflicts the rod,
Or suffers sorrow here below.

Nations before Him rise and fall:
He overturneth whom He will.
The lowly rise up at His call,
And some the highest places fill.

He taketh whom He will away;
No hand can stay His mighty power.
The wisest, noblest, here to-day
May sink and die in one short hour.

Our nation mourns! Long will it mourn
For ALBERT, Consort of our Queen!

Death has been here—and, ruthless, torn
Away an oak—all fresh and green.

Millions of hearts in sadness bow;
Millions of knees all humbly bend;
A nation mourns; and men feel now
That they have lost a dearest friend.

A nation mourns! with her they mourn,
Now widowed Queen, of Queens the best!
God comfort her! all lone, forlorn!
God give her comfort, sweetest, best!

Almighty! hear us! whilst we pray;
Look down upon this mournful scene!
Our widowed Queen's deep sorrow stay!
A nation prays "God save the Queen!"
Islington, Dec. 15. JOSEPH SOULE.

Reviews.

The Works of Thomas Adams; with Memoir by Joseph Angus, D.D. Vol. 1. Sermons from Texts in the Old Testament. Edinburgh: James Nichol. London: Nisbet.

THIS is another volume of "Nichols' Standard Divines" of the "Puritan Period." The Editor tells us that a Memoir of the Author, by Mr. Spurgeon, was to have appeared with it, but unfortunately the state of Mr. Spurgeon's health did not permit. Dr. Angus, of Regent's Park College, has been engaged to furnish one with a future volume. Adams was a singular and eccentric preacher. His style is almost unique. The Editor says:—

"The absence of the Memoir referred to from this volume seems to make it necessary for the Editor to introduce Adams to the reader. This I shall do in a few sentences. He is a writer of the earlier Puritan period, and belongs to the class that were called doctrinal Puritans, while he is as far as possible from being a Puritan writer according to the ideas that are usually attached to that term. A high Tory in church and state, an uncompromising advocate of the divine right of kings and bishops, he is never weary of pouring forth invectives against Papists on the one hand, and those whom he regards as schismatics on the other. There is something exceedingly amusing in the pertinacity with which he launches forth indignant abuse of all who differ from him. But there is not a particle of sourness in his abuse; while there is much of hearty, witty, sarcastic, trenchant bitterness. He was a 'good hater,' evidently because he was an ardent lover."

"The style of Adams, though frequently disfigured by what I must be permitted to call wretched puns and conceits, is exceedingly lively and racy; sometimes rising into pure eloquence, always clear, vigorous, spirited; a style that, in these days, would be deemed more suitable to our light periodical literature, than to the conventional formalities of the pulpit. Every reader who can appreciate genuine English manliness, decided sentiments, and frankness in expressing them, will receive a rich treat in the perusal of the works of Thomas Adams. He has been styled the Shakespeare of the Puritans; and a claim may be laid to the compliment, as the fertility of his imagination, and his intimate acquaint-

ance with human nature in its graver and lighter moods, are frequently evinced with a power which warrants the comparison.

It only remains to explain that Adams was in the exercise of his ministry while the Authorised Version of the Bible was in preparation. He occasionally refers to it as 'the new translation;' but does not seem to have habitually made use of it. In some cases his argument depends upon readings of texts different from that in that Version. It will also be noticed that he quotes the Apocrypha with the same freedom with which he quotes the canonical books."

We have only space for a specimen paragraph from these sermons:—

"Oh that we had hearts to bless God for his mercy, that the Scriptures are among us, and that not sealed up under an unknown tongue! The time was when a devout father was glad of a piece of the New Testament in English; when he took his little son into a corner, and with joy of soul heard him read a chapter, so that even children became fathers to their fathers, and begat them to Christ. Now, as if the commonness had abated the worth, our Bibles lie dusty in the windows; it is all if a Sunday-handling quit them from perpetual oblivion. Few can read, fewer do read, fewest of all read as they should. God of his infinite mercy lay not to our charge this neglect!"

God hath dealt with us as he did with Elijah: 1 Kings xix. 11, 'The Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; after the wind came an earthquake; but the Lord was not in the earthquake; after the earthquake a fire; but the Lord was not in the fire; and after the fire a still voice;' and the Lord came with that voice. After the same manner hath God done to this land. In the time of King Henry VIII., there came a great and mighty wind, that rent down churches, overthrew altars, appropriated from ministers their livings, that made laymen substantial parsons, and clergymen their vicar-shadows. It blew away the rights of Levi into the lap of Isaacbar. A violent wind; but God was not in that wind. In the days of King Edward the Sixth, there came a terrible earthquake, hideous vapours of treasons and conspiracies, rumbling from Rome, to shake the foundations of that church, which had now left off loving the whore,

and turned Antichrist quite out of his saddle. Excommunications of prince and people; execrations and curses in their tetrical forms with bell, book, and candle; indulgences, bulls, pardons, promises of heaven to all traitors that would extirpate such a king and kingdom. A monstrous earthquake; but God was not in the earthquake. In the days of Queen Mary came the fire, an unmerciful fire, such a one as was never before kindled in England, and, we trust in Jesus Christ never shall be again. It raged against all that professed the gospel of Christ; made bonfires of silly women for not understanding that their ineffable mystery of transubstantiation; burnt the mother with the child. Bonner and Gardiner were those hellish bellows that set it on flaming. A raging and insatiable fire; but God was not in that fire. In the days of Queen Elizabeth, of blessed memory, came the still voice, saluting us with the songs of Sion, and speaking the comfortable things of Jesus Christ. And God came with this voice. This sweet and blessed voice is still continued by our gracious sovereigns. God long preserve him with it, and it with him, and us all with them both!

The Earnest Man: a Memoir of Admiral Judson, D.D., First Missionary to Burmah. By H. C. Conant. Edited by Joseph Angus, D.D. London: Henton and Son.

This forms the third volume of what is called the "Bunyan Library."

Only by a foot note at page 115, would a stranger be aware that this very carefully-compiled and well-written memoir is the work of a Lady.

Dr. Angus, in his "Introduction," observes, "*It is the duty of the Church collectively, in each generation, to preach the gospel to every creature.*" He offers, from his long experience, some excellent suggestions for carrying out this great object; and his words burn with fiery indignation, enough to cover all our faces with shame, when he points out the paltry "one guinea a year" which many content themselves to give for "the conversion of the world," while they begrudge not hundreds, and in some cases thousands, on frivolities and luxuries!

After perusing every page and foot note of this—what shall we call it—*Romance of Missions*, we could not help mentally exclaiming, "Oh! that all our British Youth could be excited to peruse it." Here, at all events, fact

is more interesting than fiction. No work of mere imagination can equal it in thrilling interest. And the best of all is, it is *true*.

We have only space to add, that, in our opinion, the heads of schools and families, baptist especially, who do not place this volume within the reach of the young, will be culpable of neglecting their interest and advantage.

The Bible and Modern Thought. By the Rev. T. R. Birks, M.A. London: Religious Tract Society.

SINCE we received a copy of the work before us, we have not been able to read all the 400 pages it contains. But on carefully going over its nineteen chapters and their contents, we may be allowed to recommend it as a portable handbook on "Divine Revelation," adapted to the present juncture in our religious history; when, not from the dens of low infidelity, but from the high seats of our universities, men who have voluntarily taken a sacred oath of allegiance to the Bible as the word of God are using their talents and influence to undermine its authenticity. But all this comes of putting young men into the office of the ministry who are not converted to God. A few years ago, some of these men attempted to freeze us into statues with the formalities of "Puseyism," *alias* "Landism revived;" and now, as a natural consequence of that, we have downright infidelity, adorned in the specious garb of candour, and fringed with eloquence. From all such "false doctrine, heresy, and schism," may the Lord deliver us and our children!

Footsteps of the Reformers in Foreign Lands. London: Religious Tract Society.

A BEAUTIFUL Book; just adapted to the season, as a new year's gift to the Young. The contents are, "Prague, and John Huss—Zurich, and its Great Reformer—Antwerp, and William Tyndale—Geneva, and its Reformers—Spire, and the Protest—Johann Brenz, the Swabian—Wittenburg, and Martin Luther—Augsburg, and Melancthon—The Vandals and their Valleys."

This elegant book is enriched with coloured sketches of these cities, affording a pleasing conception of their situation and appearance.

Christian Activity.

WHAT HINDERS THE GOSPEL OF CHRIST?

THIS is one of the most serious and important questions that can occupy the mind of a devout Christian. Doubtless various causes operate to hinder the spread of the Gospel; such as the inconsistency or folly, the selfishness or sluggishness of its professors; the two latter especially. But trace these to the hiding place into which they always contrive to skulk, and you will find them taking shelter under perverted quotations of holy writ, as the devil did with our Lord in the wilderness. Oh, say they, "You are running before you are sent. The Lord's time is not come; when it comes his people will be willing in the day of his power, and a nation will be born at once. Nothing is too hard for the Lord, who has told us to be still and know that he is God. When he pleases he will be exalted in the earth."

There is one phrase, however, which is ever on their lips; I refer to the "sovereignty of God," which when once uttered by them, is expected to seal *ours*. Now I have turned to my "Cruden" but cannot find the word, and my own memory, though I have read the Bible for sixty years, does not furnish me with a single instance of its occurrence. If I have overlooked any passage where the word occurs I shall be thankful to be informed.

Now let us not be misunderstood. we are not either so foolish or so wicked as to deny the first doctrine of natural religion—that God is a sovereign and exercises sovereignty; but we do deny most emphatically that he is represented in his own word as exercising that sovereignty in the dreadful manner in which he is represented by these selfish and sluggish professors. We quote an able writer on the subject.

"This hinderance is not to be traced to the sovereignty of God. It is easy and common to refer the want of success in evangelical enterprises to the decrees of heaven. If it can be made out that it is the sovereign will of God that Christianity should remain thus

limited in its influence, and that the millions of every age should pass into eternity without a saving knowledge of the truth, it is for us assuredly to bow with reverent submission to his decrees, and remain content with the present state of things. But is it His will? How shall I ascertain His will on the subject? Shall I *consult nature*? Do we find in nature any provision for any particular class of men, to the exclusion of others? Are not "His tender mercies over all his works?" And is it likely that He, who opens the treasures of His bounty to all in nature, would, by His decree, exclude the great bulk of the race from the blessings of eternal life? Shall I *consult the history of His conduct with mankind*? When men began to multiply, in the antediluvian age, and sink into the depths of ignorance and crime. Did He not raise up Enoch and Noah to call their contemporaries to repentance, and to invite them to mercy. And did He not strive with them by his Spirit? When, after the deluge, men as they grew in numbers increased in crime, and degenerated into the lowest impiety and vice, did he not call Abraham, as an evangelist, to preach the Gospel in the darkest parts of the known world? Was not the Levitical institution, with its temple, and priests, and prophets, and splendid ritualism, a kind of great world-lamp, kindled and set up by Almighty God in the centre of the race, and by Him kept burning for long centuries in order to light up the earth with the beams of saving mercy? Did not Jesus distinctly teach that He came to save, not any particular men, but universal man? What was the commission of the apostles? Was it not race-wide? I call, then, the whole history of God's conduct towards our kind, to prove, what in words He often declares: that He has no pleasure in the death of a sinner, but desires that he should turn unto Him and live. Wherever, then, the impediment to the universal diffusion of the Gospel may be, it is not in the decrees of Heaven. My reason pronounces the idea heretic; my heart calls it blasphemy; it is the

miserable dream of an ignorant and fatalistic theology; an impious excuse for an indolent and recreant church; it finds no sanction in the fair deductions of intellect, no sympathy in the genuine intuitions of the human soul, no record in the bright book of God.

I force the question that will here rise in the mind of some thoughtful reader. It will be enquired, does not your doctrine virtually charge the divine will with *impotency*? If He desires a certain result, and that result is not realized, is there not an implied weakness? Does not the non-existence of a volition indicate the want of power in the agent? Our reply is not necessarily so in the moral field of action. God deals not with mind, as with

matter. His ordained methods of acting, in each sphere, is as different, as the *substances* to be acted upon are different. God's power in the material realm is resistless. He can do *there* whatsoever He wills. With Him all things *there* are possible. He can create universes *there* and destroy them at pleasure. But in the moral department, resistless force is an absurdity in idea—an impossibility in fact. God could extinguish moral mind if He pleased; but there seems to us an impossibility of his keeping it *moral*, and yet acting upon it resistlessly. Moral force alone—force of truth and love—can act upon moral mind; and the characteristic and perfection of that force is *resistibility*.

LIVE TO DO GOOD.

Live to do good—'Tis a maxim worth knowing:
Leave to the world a name worth bestowing;
Strengthen the ties that bind friendship and love:
Though fortune may frown thy reward is above.

Enter the cell and seek out the lowest:
Tell to the fallen the truths which thou knowest:
Emulate Jesus in actions of love:
Though fortune now frown, thy reward is above.

This life is a short one: Oh! work whilst you may:
The night is now coming, make use of the day:
Speak to the outcasts in accents of love,
And tell, that for them, there is pardon above.

Live to do good, and the world when thou'rt gone
Will acknowledge the good which to it thou hast done;
And thousands will pray—"May his labours of love
Follow after him into the regions above."

OUR ONE LIFE.

'Tis not for man to trifle. Life is brief,
And sin is here:
Our age is but the falling of a leaf—
A dropping tear.

We have not time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one have we—
One, only one.

How sacred should that one life ever be—
That narrow span!

Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

Revivals and Awakenings.

THE LATE REVIVAL IN JAMAICA.

A RESIDENT on the island makes these remarks on the results of that mysterious movement which a few months ago passed over this land like a rushing mighty wind. "Nothing could be more premature than to attempt to offer a summary of these at present. This year must run out, and another must be entered on, before reliable statistics can be gathered in. And even then it will be next to impossible for those at a distance, strangers to our people, to arrive at accurate conclusions. To you who dwell in crowded cities, and in a country where facilities of intercourse bring the most remote places into proximity with each other, so that the state of one district soon becomes assimilated to another, and the intellectual and social status reached in one part of the country is speedily the attainment of all other parts, the state of things here must seem almost incredible. The parish of St. Mary's, known next to nothing of that of Trelawny. There are thousands of people who have never passed from one to the other, although they are not fifty miles apart. And what would be true of manners, habits, and education in the one, would be no criterion at all as to the state of those in the other. Between the mountains and the lowlands again the physical differences are hardly greater than the social. I am disposed also to the opinion that different localities have been settled in times of slavery from different African tribes; and that the traces of these original differences of race are still observable. Some districts, moreover, have been under a much higher degree of missionary culture than others; and the differences in intellectual and social, as well as religious advancement, consequent upon this, are most perceptible. Now in such a country, and amongst such a people, you will see how next to impossible it is to generalise statements with accuracy. What may be perfectly true of one place may be totally false as to another, even though speaking of the same class of phenomena in both. Hence the difficulties in endeavouring

to estimate the late "revival;" and hence probably many mistakes. Should any one conclude that because superstition has been rampant in one place it has been rampant in all, he would blunder grossly; or should he conclude that good has prevailed everywhere alike he would equally deceive himself. While there have been points of similarity in the movement in all places which identify it, it has assumed phases almost as various as the districts through which it has passed; and these have mostly been determined by the moral and social condition of each. In some localities the work of God has been hardly obscured by a single cloud; while in others unfruitful works of darkness have so abounded as almost to shut out of view the Divine operation. And yet I believe it will ere long appear, that even where the movement was most unpromising a large amount of good has been done; so as to leave no doubt that amidst all the evil the Holy Spirit was graciously renewing the souls of many to life and holiness. Large numbers still continue to be added to our churches; thousands still flock into our penitent and inquirers' classes; and, I believe, for multitudes gathered into the fold of Christ, this year will be almost unexampled in the history of our Jamaica mission.

Rev. Thos. Lea about three years ago entered on his work at Stewart Town, where his labours were eminently successful. A short time since the church at Falmouth sent him a cordial and unanimous invitation to become their pastor. Having felt it his duty to accept it, public services were held, October 22 and 23, recognising him as the successor of his sainted relative, William Knibb. It would have done you good to see that magnificent chapel crowded to the very doors with earnest hearers of the Word of God. The services were deeply solemn and impressive, and our brother commences his work with every prospect of building up the church of God, and witnessing a revival of the Redeemer's cause at that important station.

Narratives and Anecdotes.

BUDDHISM.

GAUTAMA, the founder of Buddhism, flourished in Hindostan about 626 B.C. His teachings, perpetuated by tradition through five centuries, and at length, 450 years after his death, reduced to writing by one of his disciples in the island of Ceylon, form the *Bet a-Gut*, or Buddhist Scriptures, "the only rule of faith and practice." In the tenth century after Gautama, "they were transcribed by Buddh-ha-gantha, with an iron pen of celestial workmanship," and brought by sea to Pagan; and in the tenth century of the Christian era, Buddhism, after some unessential modifications, became the established religion of Burmah.

The leading ideas of Buddhism, as gathered from Dr. Judson's view of the subject, may be stated as follows: 1. The eternal existence of inatter and of finite spirits. 2. Fate the supreme ruler of the universe. 3. The eternal transmigration of souls. 4. The development of Buddhs. 5. Annihilation the supreme good.

The cosmogony of Buddhism is very peculiar. Perpetual dissolution and reproduction is the great law of matter. The infinite number of systems, or *Sack-yas*, which compose the material universe, have, from all eternity, been coming into existence, perishing, and again reorganising; a process which, as it was without beginning, will be also without end. "Each system consists of one central mountain, the surrounding seas and islands, the celestial regions, including the revolving luminaries, and the infernal regions. The earth on which we live is the southernmost of the four grand islands, each of which is surrounded by four hundred of smaller size. The celestial regions consist of six inferior and twenty superior heavens. Of the six inferior heavens, the first occupies the middle, and the second the summit of the central mount, the remainder rising above each other in regular gradation. The same remark applies to the superior heavens, which are again distinguishable into the sixteen visible and four invisible." Im-

mediately beneath the central mountain, in the space enclosed by the three immense rocks on which it rests, "is a race of beings resembling the Titans of old, who have been banished from the celestial regions. Below this are ranged eight hells, one beneath the other, and extending through a layer of earth 120,000 miles in depth. The earth rests on a rocky stratum of the same depth, beneath which is a continually restless flood of water, and still below this a similar body of air, by the mighty force of whose continued action and reaction the whole structure is supported." These several systems are arranged compactly in a vast plane, each enclosed by a circular wall of incalculable height and thickness.

One complete revolution of nature, or the age of a world, is termed a *ma-ha-kat*, and each *ma-ha-kat* witnesses the destruction and reproduction of 10,000 systems like those just described. This grand period, or cycle, consists of four cardinal periods, and each of these of sixty-four intermediate periods, or *a-then-ky-ays*, which latter embrace only the brief term of "one hundred quadrillions of quadrillions of years."

Pain and change are the inseparable conditions of living existence. The universe swarms with an infinite number of souls, which, from all eternity, have been transmigrating through different worlds and various forms of life, rising or falling in the scale of existence according to the degree of merit brought to each new birth. "All beings are continually revolving on the great wheel of transmigration, from man to monster or the vilest reptile, from the celestial inhabitant of an upper heaven to the blackest demon in hell, with no hope of rest or reprieve, save in utter extinction." "However highly exalted in the celestial regions, and whatever number of ages of happiness may roll on," say the Burmans, "the fatal symptom of a moisture under the armpits will at length display itself. The mortal being, when this presents itself, must be prepared to exchange the blandishments and dalliance of

celestial beauties for the gridirons, pitchforks, mallets, and other instruments of torture of the infernal regions." Such is the predominance of moral evil in the universe that this process is one of infinite suffering to every individual spirit. "The Bet-a-gat," says Malcom, "declares that the tears shed by any one soul, in its various changes from eternity, are so numerous that the ocean is but a drop in comparison."

No supreme intelligence presides over this teeming universe of material and spiritual forces. Inexorable fate, or the eternal, inward necessity of things, regulates all events.

Certain of the grand periods are distinguished by the development of one or more superior beings called Buddhas, the feature of this religion from which it derives its name. These beings are not to be confounded with the incarnations of deity found in Brahminism. The Buddha is simply a finite spirit, of the same nature as the others, which people the universe, who, having passed through an infinite series of existences, at length by a happy accident has become an inhabitant of the earth, the only part of the Sak-yah in which a Buddha can be developed. Here, after another incalculable series of transmigrations through inferior animals, he is born of human parents, and by a life of austerities and contemplation attains to a state of abstraction in which he is insensible to pain or pleasure, and receives the attribute of omniscience. He is then a Buddha, the supreme object of adoration to the universe. This dignity imparts, however, no control over its affairs, and he is himself still as liable to pain, sickness, and death, as the meanest reptile. Accordingly, the grand ultimatum, the supreme good, towards which the Buddha directs all his efforts, is nighan, that is, annihilation.

The present cycle is favoured with five Buddhas, four of whom have already attained to nighan, and one is yet to be developed. Gautama, the fourth, is the only one whose communications have been preserved. His annihilation occurred in the sixth century before Christ. As his successor is not to appear till the ebb of the next Grand Period, the universe is now, and will remain for an incalculable series of ages, destitute of a living God. In

the meantime, the images, temples, books, and priests of the last Buddha are to stand in place of himself, as objects of worship; and the great aim of human beings is, so to conduct themselves that they may remain within the sphere of men and gods till the manifestation of the fifth deity,—the yet slumbering Lord Arimiteya, "whom they may hope to accompany to the golden world of nighan." Thus it appears that the idea of an eternal Creator, Upholder, and Moral Ruler of the universe, nay, even of an ever-living infinite Intelligence, is unknown in Buddhism; that it is, in fact, atheism.

Buddhism is not, in itself, an immoral system. The communications of Gautama, forming an exceedingly voluminous body of sacred literature, have proved, so far as examined, remarkably pure in their moral tone. The stories of Gautama's transmigrations, extending through many hundred volumes, though a tissue of extravagant and absurd fancies, are entirely free from that obscene spirit which taints the sacred legends of the Hindus. Its moral code, though aiming chiefly at the regulation of the outward conduct, is based on the foundation principles of morality. "Thou shalt not lie; thou shalt not kill; thou shalt not steal; thou shalt not commit adultery; thou shalt not drink intoxicating liquors," are its five cardinal precepts. It also inculcates government of the temper, kindness to the needy, and purity in thought as well as in action.

But were its morality a hundred-fold more excellent, Buddhism would still be entirely wanting in vital power. Its incentives to a life of virtue are purely selfish and sensual, and hence cannot touch the moral nature. What tendency, on the one hand, has the fear of becoming a wild beast or loathsome reptile, or of being broiled for ages on a gridiron; or, on the other, the hope of the physical enjoyments of their material paradise, or of the unconscious repose of nighan, to change a sinful being into one who is pure, truthful, benevolent, and holy? The means are not, in the slightest degree adapted to the end. Even were the penalty annexed to sin suited to influence a moral being, its force is nullified by the idea that guilt may be balanced by merit, and that the merit of prostrations and

offerings to priests, of the recitation of prayers, of the erection of pagodas and *kyoungs*, stands on the same level with the highest moral excellence. The act highest in the scale of virtue is the making of an idol. Almsgiving has its regular gradations of merit, founded not upon the necessities, but the rank of the recipient. Thus, while charity to a common labourer insures "long life, beauty, strength, knowledge, and prosperity," only through a hundred transmigrations, the influence extends through two thousand if bestowed on one of the upper classes, still more if on a priest. Pure benevolence, founded on heartfelt love to our neighbour as a man and brother, is unknown to this system. Merit or virtue being, moreover, merely so much capital to be invested in the next state of existence, it knows nothing of the virtue of gratitude. So thoroughly has the selfish principle of their religion moulded the popular life, that no expression equivalent to "I thank you," is found in the Burmese language. The donor bestows, and the needy receives, with the perfect understanding on both sides that it is all a matter of pure selfishness. That divine spirit of love, by which christianity seeks to draw all mankind into one great brotherhood, is wholly wanting to this cold and dreary system.

Buddhism has been not inaptly compared to an alabaster image, perfect and beautiful to the eye, but utterly destitute of life. No living Creator watching with infinite father-love over the universe which he has made, caring even for the sparrow, and numbering the very hairs of our heads; no Redeemer, to whom the weary, guilty soul, may flee for pardon and for comfort; no source of spiritual life, through whose divine influence the soul can be created anew in the image of its Father; no heaven of eternal bliss, above the fear of pain or change, as the joyful close of the earthly pilgrimage. Imagine, for a moment, these glorious truths blotted from our faith. What would it be to us, though its moral precepts were left in all their purity? What motives to virtue, what strength in temptation, what consolation to the fainting soul under the trials of the present state, could it offer? The change would be like that of passing from the regions of life and

light into those of eternal despair and the shadow of death. But it is especially at the final hour that christianity reveals its superiority over every false system of religion. Buddhism has no comfort for the dying sinner. All his external observances and selfish acts of virtue cannot silence the voice of that law, written on the soul of every human being, which demands "truth in the inward parts." They cannot extinguish the sense of guilt, and of coming misery due to the transgressor. We can hardly wonder, then, that the poor Buddhist, casting his thoughts forward from the verge of life into that dark, restless, shoreless sea of transmigration, should sigh for the eternal sleep of *nibban*, as the one boon of his religion worthy of the aspirations of the truly wise.

Such, at this moment, is the only religion of four hundred millions of the human family.

The five millions of readers whom Mr. Judson found in Burmah, owed the ability solely to the gratuitous schools taught by the priests, every rainy season, in their beautiful *kyoungs*. Religion and education were thus inseparably united in the mind of the community. Add to these things, that Buddhism is the established religion of the empire, sustained by the monarch to whom belong the property, person, lives, and consciences of his subjects; that in its outward forms it is a gorgeous system, well adapted to dazzle the senses and imagination; and finally, take into the account the tenacity with which the human heart ever clings to a religion of works, in preference to that which offers salvation freely as the gift of God,—and we see that, in undertaking to undermine this hoary structure, the young missionary put his hand to no light task. But he knew that it had one vulnerable point,—its inadequacy to meet the deepest necessities of the human soul. It was not by lectures on cosmogony and geography that he proposed making his assault, but by speaking directly to the conscience; proclaiming an eternal, holy God, the Creator, Upholder, and Judge of men, and an atoning Saviour, able and ready to save unto the uttermost all who come unto God by him.

From "The Earnest Man."

Baptisms.

FOKEIGN.

CEYLON.—Kandy was formerly the capital of the island of Ceylon, while it yet possessed native kings. It lies in the centre of the island, and is surrounded literally by a munition of rocks, the mountains embracing it on every side, only traversable by passes of frightful grandeur and terrific beauty. It is the seat of the Buddhist worship; and its great temple, the Malagawa, is famed for the possession of the tooth of Buddha, which is kept enshrined in numerous bell-shaped coverings of silver and gold, and exhibited to the people only on occasions of great solemnity and importance. The Rev. Charles Carter is the resident missionary, having under his care a native church of thirty members and a few Europeans. Stations at Matelle and Gampola, where two native brethren reside, have also his constant supervision. Mr. C. is also revising and printing a new edition of the New Testament. The progress of the Gospel among the Buddhists of Ceylon is very slow. The nature of the religious belief of the people tends to destroy all earnestness, and to render torpid the spiritual affections. But even where this is in some measure overcome, and a belief in Christ has been substituted for faith in Gaudama, the religious sentiments are weak, and the converts largely participate in that placid, quiet character which is so marked a feature of Eastern life. The ease with which a livelihood can be secured from the fertile soil, quickened into rapid fecundity by the tropic sun, adds to this apathy. The cares of life are few, and press with little force on the mind. A dreamy existence is encouraged, in which powerful emotions are rare, and the sense of sin and the need of a Saviour are but feebly felt. A strange effect has been produced by the forcible baptisms which characterised the Dutch rule. Then every child was sprinkled, under heavy penalties for the omission of the rite. Multitudes now bring their children to the missionaries who are Pado-baptists, and obtain the performance of the ceremony, thinking it indispensable, and giving themselves the name of christian Buddhists! It is a matter for regret

that native missionaries of these bodies so readily administer baptism to the children brought to them. Mr. Allen has enjoyed the pleasure of baptizing three persons at the Pettah. Two of them were formerly Presbyterians. One had been an attendant for years, but the Word of God seemed to have no effect till some months ago. She has now experienced the power of the truth, and a deep sense of sin has been induced. The conversation of the other proves him to be a humble christian. He has sought baptism from the sheer force of the teachings of the New Testament on that subject. In the jungle churches there has been here and there an addition. At Gonawelle, after close examination, eight persons were accepted for baptism; and two others at Makawille have also shown the marks of true conversion. At Hendelle a woman has been baptized who has long importuned for fellowship. Her knowledge and experience of divine things do not extend far, but the missionary hopes that she is converted. More persons, indeed, might be received; but the missionaries endeavour to discriminate and to accept only such as in their judgment have truly believed the Gospel. But they deeply feel the need of a large outflow of divine grace to give wider effect to the ministry of the Word.

JAMAICA.—*Salter's Hill*.—As a year had elapsed since the commencement of the great awakening in the island of Jamaica, the church at Salter's Hill resolved to set apart a day for thanksgiving, and, in accordance with this resolution, a meeting was held on Friday, Nov. 1. Prayers were sung, and prayers and thanksgivings were presented to God for the gracious outpouring of the Holy Spirit's influence upon the island generally, and especially for what he had done for the church at this place. In the course of the meeting short addresses were given by the minister to those who were now inquirers, and to the older members of the church. A statement was made of the increase that had taken place during the year of revival in the church, from which it appeared that 118 had been baptized in

the Salter's Hill district, and 85 in the Maldon district, making a total of 233. Sixty-four backsliders had been restored to the church. The present number of members is 983, and of inquirers 648; being an increase at both stations of 265 members, and of about 400 inquirers. To God alone be all the glory!

Maldon.—On Saturday, Oct. 26, in the Spring-post river, twelve men and sixteen women were baptized by Mr. Dendy, the pastor of the Salter's Hill church. Among the baptized were two Africans, man and wife, and a young woman a cripple in both feet, who had lost the use of those limbs when quite a child through improper treatment of a disease common in the country. After the baptism a service was held in the chapel, at which, as well as at the side of the river, there was a large number of people, who apparently paid considerable attention to the addresses given. On the following Lord's-day the newly baptized were admitted to the full communion of the church.

DOMESTIC.

Isawton, Stoke Green.—I have much pleasure in informing you that our pastor, Mr. Webb, baptized two believers on the first sabbath in October, and five on the first sabbath in December. One of the number is a sabbath scholar, and one a teacher. Others are inquiring the way to Zion, especially the young, and the elder scholars in our sabbath schools. Our schools are so large that we are about to enlarge our chapel and school-rooms, and hope to commence early in the spring. We have every encouragement to work, seeing the Lord is prospering us and blessing the labours of our pastor in answer to the prayers of his people.

G. K.

Wotton-under-Edge.—Sabbath school teachers be not discouraged, for "In due time ye shall reap if ye faint not." We had a very pleasing instance of the fulfilment of this divine promise on sabbath morning, Nov. 24, when our pastor, Mr. Francis, immersed ten believers in the blessed Saviour, nine of whom were, four teachers, and five from the bible class. It was an interesting sight to see these young friends identifying themselves with the church of the living God. May they have grace to devote themselves fully to his service.

G. T.

Nuneaton.—A very interesting union meeting took place on sabbath-day, Dec. 15, of the Baptists of Nuneaton and of Chilvers-Coton, when R. J. Langridge, late pastor of Nuneaton church, now of Chilvers-Coton, preached in the morning from "Why baptizest thou then?" after which he immersed seven believers in the Saviour, four females and three males. One was a soldier, who was led to decision for Christ in a children's prayer meeting in London. He has been holding meetings in nearly all the dissenting chapels of the neighbourhood with good results. Another of the candidates was a "Wesleyan Reformer," who remains with his own people. He was convinced of the scripturalness of baptism by reading those words, "Buried with Christ by baptism." In the afternoon the soldier preached to a very crowded place. After the sermon the ordinance of the Lord's supper was administered to both churches in the Nuneaton chapel. In the evening Mr. Langridge preached to a very large congregation. How good and how pleasant for brethren to dwell together in unity! Six of the baptized will be united to the baptist church Chilvers-Coton.

Cinderford, Forest of Dean.—We had the pleasure of witnessing five believers put on the Lord Jesus Christ by baptism on the first Lord's-day in December. Mr. Elliston, late of Kimbolton, preached, after which our pastor, Mr. Preece, led the disciples down into the water and immersed them into the Sacred Names before many witnesses. Some paedobaptists appear alarmed at the numbers which are now obeying this New Testament command. But in the name of the Lord we have set up our banners.

W. W.

Sudbury, Suffolk.—On Wednesday evening, Dec. 18, Mr. Bentley baptized two believers; one had been a "hearer of the word" for many years, but it was not till the hand of Providence laid him on a bed of affliction, that he was brought to see his state as a sinner before God. The other is a young disciple. May they both be steadfast unto the end.

G. B.

Rhymney, Monmouthshire.—A new English interest has just been started at this place; and on Lord's-day, Dec. 15, the ordinance of baptism was administered, when four disciples were buried with their Lord in baptism. May many more follow.

J. L.

HILL CLIFF, Cheshire.—Two disciples testified their love to the Saviour by being baptized into his name on Lord's-day, Oct. 20. The ordinance was administered in a lovely vale in the neighbourhood, in the presence of many people, who conducted themselves in an orderly manner, and listened attentively to a plain but unanswerable discourse on baptism by the pastor, Mr. A. Kenworthy. We hope this is but the harbinger of many more such scenes. W. C.

RUADEAN HILL, Forest of Dean.—Five believers in the Lord Jesus Christ were baptized by Mr. Mountjoy, on the Lord's-day, Nov. 10th; and on the 24th, seven more disciples, all females, followed their example, and thus avowed their attachment to their Redeemer. On the evening of the same day all these were added to the Church. We are expecting more to follow. To the grace of our God and Saviour be all the glory!

LEICESTER, Archdeacon Lane.—On the morning of the first Lord's-day in December, Mr. Stevenson, after preaching on the subject, led seven disciples of the Saviour down into the water and baptized them. Several of these were young persons from the sabbath school. The spacious chapel was filled by an attentive audience to witness the solemn spectacle.

WOOLWICH.—We are happy and thankful to report that sixteen followers of the Lamb were baptized by Mr. Teall at Queen Street Chapel on Lord's-day, Nov. 24. It is gratifying to be able to state that nearly all were sabbath school teachers. Seven were males and nine females. W. H. W.

LIVERPOOL, Great Cross Hall Street. Welsh Baptists.—On Lord's-day, Nov. 24, the ordinance of believers' baptism was administered, when Mr. W. Thomas immersed five candidates, one of whom was a youth of fourteen; and on Lord's-day, Dec. 15, another believer thus put on Christ by baptism. T. G.

HASLINGDEN, Lancashire. Pleasant Street.—Eight believers were baptized into Jesus Christ, by Mr. P. Prout, on a profession of their faith in him as their Saviour, Nov. 30. May each of them find favour of the Lord in that day!

AUDLEM, Cheshire.—On Lord's-day, Nov. 17, four believers were baptized by Mr. Pedley, and the same day they were added to the church. They had all been scholars in our sabbath school.

R. T.

LITTLE STAUGHTON, Beds.—Our pastor, Mr. T. Robinson, had the pleasure of baptizing three believers in the Lord Jesus on the first sabbath in December. Two were husband and wife, one of whom had been a scholar in the sabbath school; the other was a man advanced in life. These were added to the church.

J. D. W.

LONDON, Church Street, Blackfriars Road.—On sabbath evening, Nov. 24, Mr. Barker immersed four young disciples on profession of their faith in Christ. One of these young persons was from the sabbath school; and is the last of a family of six thus drafted from our school into the church. G. S.

The Metropolitan Tabernacle.—Two more baptismal services took place here on the last week in November, when Mr. Spurgeon baptized fourteen disciples of the Lord Jesus on Monday evening, and eighteen on Thursday evening.

BURLINGTON.—Three believers in Jesus were baptized by Mr. Morgan on the last sabbath in November. One was a Wesleyan, and another was a Primitive Methodist. Lord Teynham preached at our place on the previous Friday.

WALERS, Pembroke.—We had a very delightful season here on Lord's-day evening, Dec. 8, when a large concourse of people assembled to witness the ordinance of christian baptism administered. After a sermon from, "Choose you this day whom ye will serve," Mr. D. Davies led down two candidates into the water and baptized them according to the apostolic mode. One had been a member of the Established Church; the other had lingered long, but had been under deep impressions for some years. These, with one who was restored, were received. D. E.

[NOTICE.—We should be greatly obliged if any friend who resides where a baptism takes place, would inform us as early as convenient; and at the same time mention any details of the circumstances of its administration, or any incidents of a practical character respecting the candidates. None need hesitate to undertake this service. All we want are the facts, which we will put in order for the press.]

Baptism Facts and Anecdotes.

THE DESIGN OF BAPTISM.

Chiefly from Pædobaptist Testimonies.

Altingius. "As in ancient times the persons to be baptized were immersed into water, continued under water, and emerged out of the water (Matt. iii. 16; Acts viii. 38) so the old man in them died and was buried, and the new man rose again."

Dr. Bulsey. "Baptism represents to our view a purification from sin. The Apostles, indeed, carried his idea farther, and considered the act of immersion in water as signifying a burial, the termination of our sinful life, and the rising again from the water as a new birth—as an entrance on a life of piety and virtue."

Dr. Barrow. "The mersion also in water, and the emersion thence, doth figure our death to the former (worldly defilements) and reviving to a new life."

Richard Baxter. "In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are dead and buried to sin."

Bengelius. "He that is baptized puts on Christ, and therefore is baptized also into his death; and it is like as if, in that very moment, Christ suffered, died, and was buried, for such a man; and such a man suffered, died, and was buried with Christ."

Dr. Bloomfield. "There is here (Rom. vi. 4) plainly a reference to the ancient mode of baptism by immersion; and I agree with Koppe and Rosenmüller that there is reason to regret it should have been abandoned in most Christian churches, especially as it has so evidently a reference to the mystic sense of baptism."

Bochartus. "The plunging performed in baptism signifies a death to sin; and the emersion a new life."

Botsacoccus. "Baptism is a sepulchre. 'We are buried with Christ by Baptism into death.'"

Dr. Boys. "The dipping in holy baptism has three parts: the putting into the water, the continuance in the water, and the coming out of the water."

Braunius. "By baptism we are plunged under the water, and as it were

buried; but we do not continue in a state of death, for we immediately rise again from thence, to signify that we, through the merits of Christ and with Christ, mortify the old man, are buried with Christ, and with Him arise to newness of life."

Buddeus. "Immersion, which was used in former times, was a symbol and an image of the death and burial of Christ."

Cajetan. "He who is baptized is put under the water, and by this bears a likeness of him that is buried, who is put under the earth. Now because none are buried but dead men, from this very thing, that we are buried in baptism, we are assimilated to Christ when He was buried."

Cyril. "As he who is plunged in water and baptised is encompassed by the water on every side, so are they that are wholly baptized by the Spirit."

Dr. Cuse. "As in immersion, there are in a manner three several acts, the putting the person into water, his abiding there for a little time, and his rising up again; so by these were represented Christ's death, burial, and resurrection; and in conformity thereunto, our dying unto sin, the destruction of its power, and our resurrection to a new course of life."

Cranmer. "Baptism and the dyp-pynge into the water doth betoken that the olde Adam, with all his sinne and evil lustes ought to be drowned and kylled by daily contrition and repentance."

Bishop Davenant. "In baptism, the burial of the body of sin, or of the old Adam, is represented when the person to be baptized is put down into the water; as a resurrection when he is brought out of it."

Doutrin. "What did this dipping (in the administration of baptism) signify? By this dipping in, and remaining for a little space under and rising up out of the water, was signified the communion of believers with Christ, in his death, burial, and resurrection."

Dr. J. Edwards. "Those that were proselytes to the Christian religion were interpreted to make an open profession

in their being plunged into the baptism of water, and in being there overwhelmed and buried, as it were, in the consecrated element. The immersion into the water was thought to signify the death of Christ; and their coming out denoted his rising again.

Bishop Fowler. "Christians being plunged into the water in baptism, signifies their obliging themselves, in a spiritual sense, to die and be buried with Jesus Christ, (which death and burial consist in an utter renouncing and forsaking of all their sins) that so answerably to his resurrection, they may live a holy and godly life."

"MY CHRISTIAN NAME."

It is surprising with what facility unscriptural practices are adopted and how tenaciously they are retained. This is one of them. Bible names were usually given to indicate some peculiar circumstances that took place at the birth of the individual, and often by divine direction. But the New Testament affords no authority for calling the name given to a child a "christian name." Christianity then had nothing to do with the matter. It was a civil custom. The parents gave the child its name and there was an end

of it. Not until infant baptism was thrust in the place of believers baptism was the term "christian name" known. But some of our infant sprinklers, and others who ought to know better, seem determined to do all they can to keep up this worse than silly custom. The other day we saw a little book of "Hymns for Infant children," printed by our old friend, "Joseph Masters, Aldersgate Street, London," one of which, called "My Christian Name," contains these verses—

I have a christian name,
So I am a christian now,
But when I first was born,
It was not always so.

My father and my mother,
Who loved their little child,
They wished I should be holy,
Obedient, good, and mild.

So when in holy baptism,
By the priest all robed in white,
A cross was on my forehead made,
With water clear and bright.

So I was made a christian
With holy Name and sign,
A new name then was given me
Which always will be mine.

Now is it not pitiful that any English children should be taught to swallow such a double dose of doggerel and doctrine in one draught?

Sabbath Schools and Education.

FACTS OF A STAFFORDSHIRE RAGGED SCHOOL.

JACK. A number of young men and women (some of the worst characters in the town) came into the school, more out of curiosity than from a desire to learn. One of these, J. R., was a character of considerable notoriety. As the saying is, he was up to anything and everything—drinking, fighting, running, betting, bagatelle, bowls; in any and all of these he was expert and at home. J. R. was a good bass singer, and a somewhat popular vocalist in some of the ale-houses. Our singing seemed to please him, and he became a regular attendant at the school. The influence of the school began to tell upon him for good, and our

short and pointed addresses appeared to lodge some conviction in his mind. He became much attached to the school, and ultimately lost all relish for the ale-houses, and for his old companions in sin. His old cronies teased and jeered him. "Why, Jack, are you going to be such a fool as to turn religious? Why, you won't hold it for a week. Well, we did not think you was such a fool." When Jack's persecutors found that these taunts could not turn him from his purpose, they pressed him to go with them to the races, the dance, and the singing-saloon. But still Jack remained steadfast, and was more than ever wedded to our singing. Seeing that he had become very sober and thoughtful, I spoke pointedly

to him about his soul. One Sunday evening I invited all who seriously intended to amend their lives to remain with me in the room after the school was dismissed. Jack was one who stayed; his heart was sad; he wept much, and then he opened his mind to me. We agreed to meet together at the throne of grace between the hours of one and two o'clock each day through the week. On the Monday, when J. R. had finished his dinner, he quietly went upstairs to pray. Now, his mother knew nothing about his state of mind, except that she thought him more serious than formerly. As John remained a long time upstairs, his mother thought he had stolen something, and was hiding it. After he was gone to work, she had a good search for what she supposed he had been hiding, but nothing could she find. On the Tuesday, John was still more serious, and again went up-stairs; and now his mother felt certain all was not right, but did not like to ask him what was the matter. She made up her mind, that if he had not stolen something he had done worse, and she nervously expected the police. On Wednesday, John went up-stairs with tears in his eyes. His mother could stand it no longer, so she took off her shoes, and crept quietly up-stairs to peep if she could see anything going on. She heard him talking, supposed he had let in some one through the window, and her worst fears were confirmed. She listened at the room-door in breathless silence, and at length she heard her son crying to God for mercy, as if his heart would break. So deeply distressed was the young man about his soul, that his mother came to me to inquire if I thought God would have mercy and forgive her son; for if the Lord did not, she thought her son could not live. After about two weeks of mourning and prayer, John was enabled to obtain peace and rest through believing in Jesus. John became a total abstainer, and I and his poor old mother had the pleasure of hearing him address the school on the subject, and well he did it too. Here is another "brand plucked out of the fire."

THE ORPHAN LAD.—In the autumn of 1860 one of our boys was taken very ill. He had been a member of the school for some time, and had given satisfactory indications of an amended life. Having no parents or friends to look after him,

he laboured under great disadvantages, and, during his illness, became dependent on the lads in the school. He was removed to the hospital, where his affliction soon ended in death. The boys who had been the friends of the deceased, both in health and sickness, would not leave his body to be neglected; they subscribed among themselves, and begged sufficient to bury him decently. To improve the death of this poor boy—the first taken out of our number—six of the boys were to give each a short address on the sabbath evening. When the time arrived the school was crowded to excess, and there was a feeling of deep sorrow prevalent among us; the poor lad had no one else to mourn for him. One had invited the deceased to join the school, and told of the troubles their departed friend had gone through. His parents died when he was quite a child. At nine years old he was put to work, and not half fed. At ten years of age he ran away from his place, walked about fifteen miles into a strange town, and there obtained employment. Many times the deceased had been almost lost for want of food; this had greatly weakened his constitution, and no doubt hastened his death. While this lad was telling the sufferings of his departed friend he fainted away. Another said he looked upon heaven as a large house, and he thought that their dear friend who had lately gone from them had got into that house. Now when any one is invited to a strange place, and asked to sit down, if they are not very intimate with the folks, they feel strange, and sit down on the first chair they come to, and nearest the door. Now I think our friend is in the house if he is on the first chair. But you know that when you are invited to visit people that you know well, you walk straight in, and up to the fire-place, where it is most comfortable, and make yourself at home. Our friend is gone to a strange place, but there is One there that he knows well. He knows his Saviour, and he will be very comfortable, and quite at home. So I should like us all to know God and Jesus so well there, that when we die, we may go right up into the middle of heaven, where Jesus is, and where we can have the greatest happiness. Another had worked at the same place with the deceased, and had noticed the difference in his conduct since he began to attend the ragged school.

All of them believed that the deceased had gone to heaven. The love and attention shown by these lads to their deceased friend in his trouble and sickness, gained the respect and praise of all who knew them and the circumstances. This first death in our school made a deep impression upon many of the scholars, who promised to amend their lives.

JANE is a girl about twenty years of age, residing in a low neighbourhood. Her father is a very unkind man, and a great drunkard. Her brother has run away because of the father's cruel treatment, and Jane only stops to protect the life of her mother. Cursing, drinking, and quarrelling, fill up the principal part of this man's life. He will not allow them to go to a place of worship if he knows it; he uses disgusting language before his daughter, and has gone so far as to recommend her to a life of sin upon the streets, as the easiest way of getting a living. Jane is a nice, clean-looking girl, and having to work in a shop where

many wicked young men are employed, she is constantly under temptation. This poor girl strives hard to lead a godly life, and would leave her wretched home, and do well in service, but for the fear that the father might kill the mother. She said, "He can't bear to see us happy. If he was in heaven he would try to make some bother; he would quarrel with some one, or he would not stay there. If he sees a cat lying comfortable, he gets up and kicks her. He can't be happy."

I visited the wicked father, and in conversation, he said:—"Oh! Mr. A., wicked Ahab's house has been nothing to mine; I have done everything that a wretch could do to make my family uncomfortable. I have taken their clothes while they have been in bed, and pawned them for drink. I have put my poor wife upon the fire to burn her to death; and Jane is a good girl, and loves you and your school. When I hear her pray to God, I think what a wretch I am."

"Good Words."

Religious Tracts.

"THE SWEARER'S PRAYER."

It must be now nearly fifty years since a four page tract with this catching title first appeared. It was written by the late Mr. Rust, who was a respectable Jeweller in Hull. Mr. R. was, we believe, a member of the congregational church then under the pastoral care of the Rev. Mr. Lambert. He was an active and benevolent christian, taking always a prominent part in all local efforts to do good. We remember him well. He was a little man with a placid cheerful countenance. At an Annual Meeting of the Hull Sabbath School Union about forty years ago, we had the pleasure of affording him the aid of an arm when walking in the procession of the schools through the streets to the place of meeting; for he was then becoming aged and feeble.

But about his famous Tract—for it soon became famous for its usefulness, in silencing swearing and closing the lips of blasphemers; numerous instances of which its pious author was permitted to

bear before he entered into rest. We mention all this, because we have reasons for thinking that this very useful tract has of late years almost passed out of sight. Certainly there is as much need to circulate it now as ever, perhaps more; and for this reason we give one more instance of its usefulness; and this is a more recent case:—

"A gentleman, resident in Staffordshire, employed a christian man to circulate religious tracts. About six months ago, in the course of his interesting employment, he called upon a poor, afflicted female; he immediately entered into conversation on religious subjects, and was pleased to find she was not a stranger to the hope of the gospel. She gave him to understand that she was the subject of painful trials, and had to suffer much from the violence of a 'wicked, swearing husband.' To use my informant's own words, 'Before I left her, I presented her with a tract called 'The Swearer's Prayer,' but she had no hope

that her husband would receive it. I then directed her to lay it in his way, that he might meet with it by accident; thinking with her, that he might pay more attention to it than if presented in the ordinary way. She acted according to the direction given, and in a short time the tract met the husband's eye. He read it over, and appeared agitated; he read it over several times, and became greatly alarmed; he saw his own spiritual character so strikingly set forth, that a deep anxiety for his spiritual

interests, and an ardent desire for salvation, were awakened. In the midst of these impressions he sent for a companion in iniquity. They both read the tract together, and it produced similar results in the second instance. The awful statements of that tract were like 'a nail fastened in a sure place.' From that time they began to attend a place of worship; they yielded to the impressions of Divine grace; and both became united to a christian church, in which they remain."

Intelligence.

BAPTIST.

FOREIGN.

PRUSSIA, *Berlin*.—The enlarged Baptist Chapel was opened November 10th. Mr. Lehmann says:—"The building now erected faces the street in its flight and in a length of ninety-two feet at a breadth of forty-four feet. The lower part and some others are arranged for dwellings, the rent of which serves to pay the interest of the debt incurred, which may amount to £1,200. The upper part forms the chapel, which gets its light by nine large windows from the street and the garden behind, eighteen in all; the inward height of the chapel is twenty-three feet; a gallery is at one end opposite the pulpit. Behind the latter a smaller saloon serves for the Sunday-school and prayer-meetings, and which at the same time can be divided into three parts for dressing-rooms at baptisms. A platform of two feet above the floor of the chapel is next to the saloon, on which at the wall the pulpit is erected; before the pulpit the baptistry is constructed. The baptistry has a peculiar construction; it is always open, painted like marble, the idea of which I got in the Rev. C. Stovel's chapel in London, which appeared to me always as very adapted and convenient to the rite. I only objected to the deficiency that the second movement of baptism, viz., the resurrection, did not realise there a full expression by ascending out of the water, and I have endeavoured to supply this also. In answering this purpose there are three steps in the rear of the baptistry before getting to the doors, which, however, have still some inches of water in which the candidates pass out and disappear, thus

avoiding all further exposure and also every wet which should be removed within the chapel. After one trial only we find the whole arranged most appropriately, and are entirely satisfied with it, as it answers all its purposes. The celebration also of the Lord's Supper, served on the very low platform and close to the bulk of the people, is most delightful. There are seats for about 500 or 600, but a good deal more people can find room to stand if necessary, and thus for the present and for a good time to come provision is made for the growth of the church. We had written an announcement to our dear King, under whose reign we are so largely delivered from all restriction which had pressed upon many of our churches, and also to the Prince and Princess Royal; but we could not expect their presence amongst us. However, on our respectful invitation, a deputation, from the magistracy of our metropolis and another of the council of the town, in their official dresses and golden chains, honoured us with their attendance from the beginning till the end of our morning service, while a very large congregation filled up the beautiful chapel, the pulpit of which had been very tastefully surrounded with flowers and garlands by our ladies." After the service Mr. L. says: "I then rendered my thanks to the deputation, who took a very deep interest in our worship and in our building, asking several questions respecting our baptistry and the mode in which we baptized." After the evening service followed the administration of baptism. "It made a glorious impression, when nine candidates (mostly females) entered the chapel from the dressing-rooms, and placed themselves on both sides of the baptistry. I then, standing on

the latter, addressed the candidates and the congregation, and engaged, in prayer, after which I led the former into the watery grave and immersed them in the name of the Trinne Jehovah. It was the first time in Berlin that before a crowded and most devout and respectable congregation the rite was administered, and the impression was most powerful. I rejoice to say that our new baptistry answers entirely its end, and will tend greatly to bring our views before the public at large. Then we sat down at the Lord's table in the largest number, and rejoiced in the love of a dying Saviour, after I had received our nine new candidates into our church, and laid blessing hands on them. Oh it was a delightful season; when, in so beautiful a place, lit up brilliantly by gas, we could see each other into the faces and hearts, and feel one in Christ, united for time and eternity in the sweetest love! "Bless the Lord, O my soul, and all that is within me praise His holy Name." On Monday we had a morning service, and in the evening we had a love-feast, which was also the most numerous, interesting, and affectionate we ever celebrated. Thus our gracious Lord has fulfilled our heart's desire, and granted unto us the opportunity of professing Him and His full truth before the multitude, and we look unto a bright future, and into a glorious organisation of the kingdom of Christ."

AUSTRALIA.—Brisbane.—The third anniversary of the baptist church at Brisbane was celebrated on Wednesday evening, Sept. 17, on which occasion a tea meeting was held, and was largely attended. After tea a public meeting was held, the pastor of the church, the Rev. B. G. Wilson, in the chair. After singing, and prayer being offered up by the Rev. E. Griffith, the annual report of the year was read by Mr. Moore, one of the deacons. During the year three members had withdrawn, and forty-four had joined the church, making the present number of members 177. Services are regularly kept up at the German station, at Boggoo, and at the Presbyterian chapel, South Brisbane. In connection with the church are two sabbath schools: at North Brisbane 133 scholars and eighteen teachers—average attendance seventy-five scholars; and at South Brisbane 120 scholars. Both schools are in an efficient state. Another minister is on his way from England for Brisbane and was expected in a few months. The meeting was addressed by Mr. D. R. Somerset, Rev. E. Griffith, Rev. W. Colley, Rev. W. S. Roberts, and Messrs. Kingsford and Jarrett. The meeting throughout was a most pleasant and harmonious one.

Collins Street, Melbourne.—The quarterly meeting of this church was held on Sept. 3. The attendance was very large. While the chapel in Collins Street is being considerably enlarged, services are held in the Theatre Royal, Bourke Street, morning and evening. At the morning service there is usually about a thousand persons present, and in the evening the immense building is crowded.

Geelong.—On Lord's-day, Sept. 27, anniversary services were held in connection with the Fenwick Street sabbath school, Geelong. In the morning the Rev. J. Slade preached, in the evening the Rev. Mr. Frazer; an afternoon service was held especially for the scholars, when an address was delivered by the Rev. Mr. Dare. On the Tuesday evening following a tea meeting was held, which was well attended, after which the children sang several hymns, and recited various sacred pieces. Interesting addresses were delivered by Messrs. Poole, Hall, and Pawsey. During the evening Mr. Broadbent, the superintendent, was presented with a handsome writing desk, as a slight mark of esteem and gratitude of teachers and scholars.

Shellharbour.—On Wednesday, Sept. 25, a tea meeting was held at this place, followed by a public meeting, Mr. E. Graham presided. After prayer by the Rev. W. Wilson, the chairman stated the object of the meeting—to recognise the Rev. G. Whiteford as a minister of the gospel in that locality. The Rev. Mr. Whiteford then addressed the meeting, stating the reasons which had led him to Shellharbour, that as they had had no minister regularly officiating here since the departure of Mr. McKail, he had determined to do so. The Rev. R. Wilson then cordially welcomed the Rev. Mr. Whiteford to his new sphere of labour, although of a different denomination. Mr. David Lindsay moved, and Mr. R. Hall seconded, the following resolution, which was carried unanimously:—"That this meeting gratefully acknowledges the services of the Rev. George Whiteford, who has come forward to fill up the vacancy seriously felt since the removal of the Rev. Hugh McKail, and that it pledges itself to do all in its power toward his support." A vote of thanks was passed to the ladies who had gratuitously provided the tea, and also to the chairman.

DOMESTIC.

RICKMANSWORTH.—Public services were held here on Tuesday, Nov. 13, to celebrate the erection of New School Rooms, adjoining our place of worship, which were opened free from debt. Rev. J. Harcourt, of London, preached in the after-

noon. Tea was provided in the school room; after which we met in the chapel, the Rev. T. D. Jones, formerly pastor of the church, presiding. After a financial statement had been read by Mr. Tracy, addresses were delivered by Messrs. Warr, C. Bailhache, J. Harcourt, and F. D. Waldock of Regent's Park College. We were also favoured with an eloquent speech from Gerald Massey, Esq., the well-known poet. The total cost of the erection was £304, £109 of which had been collected; the balance of £195 was obtained during the services of the day. The greater part of the money was raised by friends in the neighbourhood, but several friends at a distance also kindly helped us. The services were of an extremely interesting character, and well attended. The church is now making efforts to build a ministers vestry, and will be thankful for aid towards that object.

J. P. T.

BATTERSEA.—A public meeting on the occasion of the enlargement of the Plough-lane Girls' School, was held on Thursday evening, Nov. 11, Philip Cazenove, Esq., in the chair. The Rev. I. M. Soule presented a report, which stated that this school, together with one for boys, was established in 1790 by the Rev. Joseph Hughes, M.A., and a few wealthy inhabitants of the parish. Until the year 1840 no permanent building had been erected for these institutions; since that time, not only have two substantial structures been reared, but both of them, within the last three years, have been considerably enlarged at a cost of £1,000, the whole of which has been nearly obtained. The speakers were D. Watney, W. Evill, A. Webster, J. Gurney, S. Urwick, Esqs., Thomas Fernie, a working man, the Rev. S. Bardsley, and the Rev. I. M. Soule. At the close of the meeting nearly £40 was collected towards the enlargement fund. The school contains upwards of 300 girls, a similar number being in that of the boys.

KINGSTOWN, Kent.—The opening services of a new chapel in this village took place on Wednesday, December 11th. The Rev. G. Haigh, of Bessell's-green, delivered an appropriate discourse. Refreshments were supplied at the close to the numerous friends of different denominations who came from various parts of the country to show their sympathy and support towards the truly desirable movement. Mr. G. Cressy, of Sutton-at-Home, presided at the evening public meeting. Earnest and practical addresses were afterwards delivered by Messrs. Field, Haigh, Costable, May, Webb, Rogers, and J. S. Featherstone, who gave some original verses prepared that day for the occasion. The cost of the building was £155. Of this sum there was paid on the day and collected at the two services, £105, leaving a balance due of

£50, lent by the chairman without interest, to be repaid in five years by instalments of £10 each year.

WARRINGTON, Cheshire.—The church and congregation formerly worshipping in Golborne Street chapel, have suffered very considerably from various untoward circumstances for several years past. Recently they have assembled in the Music Hall, the services being conducted by the Rev. J. Davis, formerly a baptist missionary in Ceylon and India. As it appeared desirable that arrangements of a more permanent character should be completed, a meeting of the church and congregation was held, when it was resolved:—"That feeling thankful to Almighty God for favouring us with the services of the Rev. J. Davis, and being anxious to retain them, we hereby pledge ourselves to use every exertion to make such arrangements as will enable him to settle amongst us permanently as our pastor, should the movement in which we are now engaged prove successful." As the Music Hall can only be temporarily engaged, it has been proposed to purchase the above-mentioned piece of worship. After mature consideration, it was found that, under existing circumstances, it would be necessary to rely—to a large extent—upon the liberality of the christian public. As the undertaking has the sympathy of many well-known baptist ministers in the county, and numerous friends of various denominations in the town, we hope that hearty and generous support will be accorded.

BRANLEY, near Leeds.—On Monday evening, December 9th, a public tea meeting was held in the School-room, when 210 persons sat down. After tea the chair was taken by the Rev. W. Colcroft. The chairman briefly explained the special object of the meeting, which was to take an affectionate leave of the Rev. J. Compston, and to present him with a small token of the high esteem in which his labours and character are still held. The Rev. H. Dawson made the presentation, which consisted of a purse containing £30 10s. Mr. Compston responded in the spirit of grateful affection, expressing his deep solicitude for the eternal welfare of the people amongst whom he had laboured. Mrs. Compston was also presented with a handsome tea service by the ladies of the church and congregation and other friends, as a mark of their affectionate esteem.

MORTIMERTON, near Romney.—The opening of a new baptist chapel was celebrated in this village Nov. 4. An early prayer-meeting was conducted by Mr. John Baily, senior deacon of the baptist church, Lock-erley; after which two very effective sermons were preached by Mr. John Warr, of Portsea, to crowded congregations. On

the following day about 400 sat down to tea, after which stirring addresses were delivered by Messrs Parker, Collier, Drew, Morris, Brasted, Walters, Hicksman and Baily. The erection of this new and comfortable chapel must be attributed to the energetic and faithful labours of Mr. Parker, the pastor of the church at Lock-erley, with his active deacons.

SUNDERLAND.—The anniversary sermons on behalf of the church in Sans Street, were preached on Lord's-day, Dec. 1, by Lord Teynham. As it was supposed the chapel would be too small, the large hall of the Athenæum was engaged. It was well filled in the morning, notwithstanding the inclemency of the weather; and in the evening it was densely packed in every part, and hundreds were unable to gain admission. The sermons were simple, earnest, and impressive, free from oratorical display, and thoroughly evangelical. On Monday evening the annual soiree was held in the Athenæum, when upwards of 700 sat down to an excellent tea, provided by the ladies of the congregation. The chair was taken by John Candlish, Esq., the mayor, and addresses were delivered by Messrs. Mattland, Parkes, Geikie, Hodgson, Angus, Everett, and Dr. Bannister, pastor of the church.

SALFORD.—A tea meeting was held on Wednesday evening, Dec. 4, in the school-room of the baptist chapel, Great George Street, to celebrate the extinction of all debts connected with that chapel, which was opened in 1852. The total cost, including lighting, heating, furniture, &c., was £4,408 2s. 11d. Ever since that year, effort after effort has been made to get the chapel thoroughly free from debt, and at last the desired object has been secured, and the whole debt wiped out. During the past two years, under the pastorate of the Rev. S. Borton Brown, B.A., £400 have been raised and collected towards the debt. Mr. Brown presided over the meeting, and several addresses of a congratulatory tone were delivered.

KNIGHTON, Radnorshire.—The members and friends of the Baptist cause of this town held a very interesting tea-meeting on Tuesday, 19th November, in the large Assembly Room, Knighton, when upwards of 300 partook of tea. A public meeting was afterwards held, presided over by Mr. Isaac Rutter. Addresses were delivered. The speakers expressed a hope that there might soon be a baptist chapel built here.

SHEFFORD, Beds.—Sermons were preached by Lord Teynham, and the pastor, Mr. Whitmarsh, on behalf of the new school and vestries, Nov. 24. The place was crowded, and all were delighted with the simple and scriptural discourses delivered by the noble peer.

BILSTON.—A new lecture-room in connection with Salem Chapel, was opened on Tuesday, Dec. 3, by Mr. Baylis, a venerable member of the church, who has given the shell of the building. At the close of the service a good collection was realized to enable the trustees to purchase suitable benches. This is one of the closing events in the two years' ministry of Mr. Jackson, which has been very successful at this place. Last year the miserable and un-ightly chapel was remodelled and enlarged, and made quite a gem of a sanatorium; a new vestry was built, and other improvements were made at an outlay of about £700. The congregation has much increased, and the church has multiplied from twenty-nine to seventy-two members.

MONMOUTHSHIRE ENGLISH BAPTIST ASSOCIATION.—The half-yearly meetings of this association were held in Lion Street chapel, Abergavenny, on Tuesday and Wednesday, 5th and 6th of November. The services throughout were exceedingly well attended, notwithstanding the unfavourable weather. Friends belonging to other churches in the town most willingly accommodated ministers and others from a distance. A most happy influence seemed to pervade all the meetings; and it is to be hoped and believed that what was done will, under the blessing of heaven, contribute to the extension of that kingdom which is not of this world.

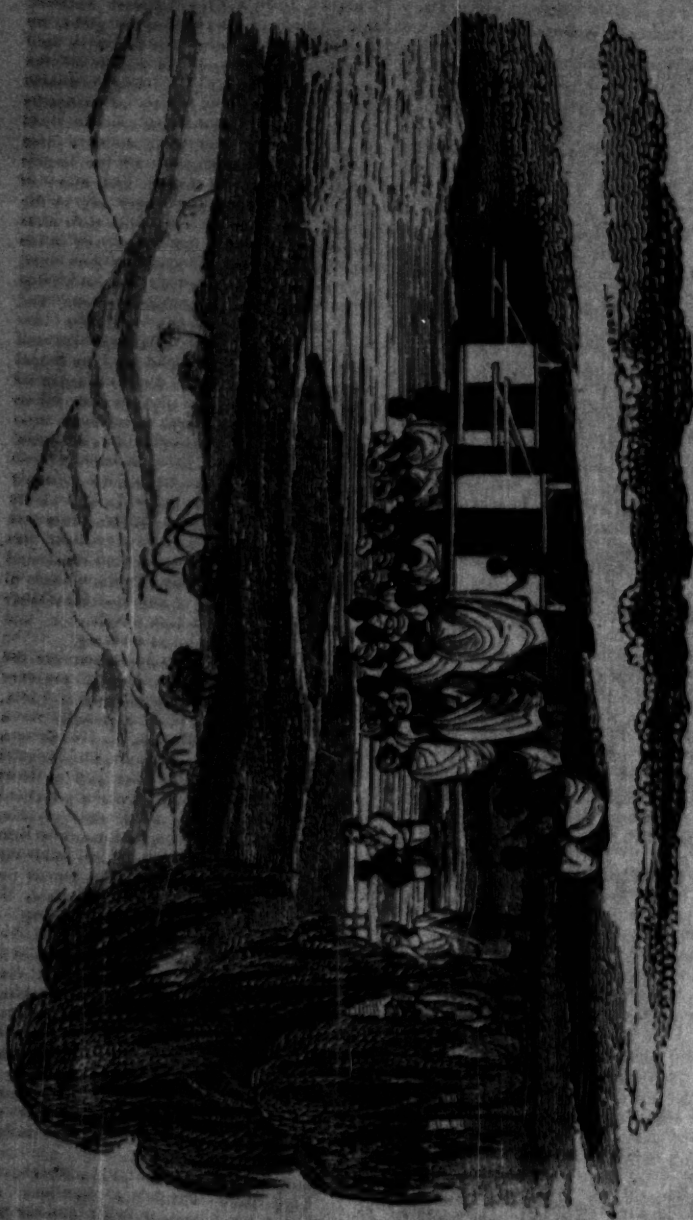
TWICKENHAM.—The anniversary of the baptist chapel, Twickenham, was held on Tuesday, Nov. 13, when two sermons were preached, that in the morning by the Rev. J. H. Milard, B.A., of Mass-pond, that in the evening by the Rev. A. M. Henderson, of Claremont Chapel, Pentonville. A special service was held in the afternoon at three o'clock, in recognition of the newly-formed church, and of the settlement of Mr. William Freeman as its pastor. The Rev. J. Burns, D.D., presided. The following ministers took part in the service—Messrs. G. S. Ingram, W. Barker, J. H. Millard, R. Davies, and J. W. Goucher.

TENTERDEN, Kent.—Services were held to celebrate the opening of new school-rooms on Thursday, Nov. 21, when a sermon was preached by Mr. D. Jones. After tea a large meeting was held, Harper Twelvetroes, Esq., in the chair, when £50 were subscribed, liberating the rooms from debt.

RIDGE, Salisbury.—The new chapel at this place was opened with two sermons by Mr. P. Bailhache, and one by Mr. Quick, on Wednesday, Nov. 13.

OLDHAM.—The Bazaar for the new chapel in King Street, has left a clear profit of £500 for the object, notwithstanding the unfavourable state of trade in Lancashire.

Continued on page 33.



A BAPTISMAL SCENE IN INDIA

MISSIONARY.

INDIA.

THE following remarkably interesting letter was addressed to the Rev. Dr. Duff, of the Free Church Mission, Calcutta, on the occasion of the receipt of a very handsome contribution of ninety nine pounds, from the scholars in connection with the Free Church Sabbath School in Sydney, Australia. The writer is a native convert, and a student in the Free Church Mission School:—

"Free Church Mission House."

"My Dear Sir,—Born and brought up in a heathen family, my notion of Christianity was a few years ago very imperfect, and dim, and feeble. The Hindu Shastra I began utterly to despise as a mere imposition, and 'a cunningly devised fable,' and the Bible as warmly to admire. But my conscience was still in a deep slumber, and the fascinations of this world made me blind to the sublime and glorious truths of the Gospel. Towards the end of the year 1857, when I was in the first class of our mission school at Culna, I happened to read that wonderful book, the Pilgrim's Progress, which conveyed to me a strong and lively impression of my lost and ruined condition before God. Losing, therefore, no time, I immediately embraced the Christian religion as the sure way to the heavenly Zion. The inward satisfaction, my dear sir, which I now experience is indeed indescribable.

"A noble field of observation now opened to my view. I could not but look with a feeling of deep regret upon my deluded countrymen, grovelling in sin and superstition. Remote and isolated as they live from the immediate reach of Christendom, they are not, however, left unnoticed by many a generous and charitable people. It is base Hinduism that inculcates, in the most ignominious terms, the spirit of selfishness and pride—it is Mahomedanism that enjoins its votaries to have recourse to arms for its promulgation—but it is Christianity that moves these kind-hearted people to stretch forth their hand to assist the ignorant Hindu's, who are 'sitting in darkness, and under the shadow of death.'

"I cannot tell how I feel, when I look with reverence and gratitude upon the disinterested kindness of those, who, living as they do, in far distant regions of the world, yet take a warm interest in behalf of benighted India. My joy, dear sir, was still more heightened, when I lately heard from you the unremitting and zealous interest which our Christian brethren at Sydney take in the regeneration of India's sons and daughters—even the very children are eagerly contributing to the spiritual amelioration of our countrymen. Oh what

a spirit of holy love does Christianity breathe into the hearts of its true believing disciples.

"All true Christians, however scattered they may be over the face of the globe, try their best to help each other to convey light to the regions of darkness, and sound the trumpet of peace and good tidings to distant lands. Oh what a noble tie of sympathy and love binds together the sons of God! what a Christian charity that animates them to deeds of benevolence! All the largest cities and towns of Bengal, and many of India, are now entreated every day by the preachers of the Gospel to throw their idols of silver and gold to the moles and to the bats and come to the only Redeemer, who is ready to help to the uttermost all that come to Him with a pure, contrite, and penitent heart. Fresh labourers are resorting frequently to this dominion and stronghold of Satan, to proclaim the gospel of peace to all people, whether learned or illiterate, rich or poor, high or low, old or young; oh, may the labours of these missionaries, who are carrying on a continual and sharp warfare with the powers of evil on the burning soil of India, be crowned with success. I can, my dear sir, hardly pass here without noticing the immense loss which the mission cause, in general, has sustained in the death of our venerable and reverend father, Dr. Ewart. For upwards of twenty-six years he carried on that mighty warfare with unsurpassing patience, and many tokens of the divine blessing.

"I need, dear sir, scarcely mention the manifold oppositions which a preacher meets with in the evangelization of India, since you have felt them personally for a long, long time. What we now want is a sufficient number of labourers—especially native labourers, full of faith and the Holy Ghost, who would carry the triumphant banner of the Captain of our salvation throughout the length and breadth of this idolatrous land. We have lately read and heard of the marvellous visitation of the Lord God Almighty in many parts of Europe and America. The Holy Spirit, as in the Pentecostal effusion of old, has again visited the sinful children of men in a wonderful way. We ask the fervent prayers of our christian brethren over the whole world for a mighty revival in India—a revival which will lead the lost sheep to the lowly and meek 'Lamb of God which taketh away the sin of the world.'

"The internal tranquillity of India is certainly rent asunder by numerous sects of religionists. Hindoos, Deists, Brahmists, Bhudists, and Mahomedans, all contending for mastery, all destined gradually to sink away, while the christians are slowly gaining ground. All oppositions, though now somewhat impeding the pro-

power of the gospel, will at last prove vain. Truth will prevail, not only over India, but over the whole world. What can the feeble band of the Hindoos do to resist Christianity, which at first braved the imperial and unconquerable power of Rome, and which has since done on-p tried through the persecutions in spite of the opposition of kings and the corruptions of apostate churches and nations?

"My countrymen do not think upon the awful consequences which will overtake them in that solemn day, when the Son of Man shall sit upon the judgment throne, surrounded by the angelic hosts above, and when they will have to give an answer for their now rejecting the offered grace. This world, think they, is their home, and the enjoyment of it the height of felicity. Oh may the Lord deliver them from this fearful delusion! May they come to know that now is the accepted time, behold now is the day of salvation! The height of earthly splendour, when compared with the happiness of eternity, is nothing, yea, less than nothing. At the last day Christ shall call up his disciples to the mansions of everlasting glory. The wicked he will send down to hell, where the worm dieth not and the fire is not quenched. May the Lord pour out a double portion of his Holy Spirit in our hearts, and enable us to preach his word with zeal and earnestness! May we try our utmost to further the glory of the blessed Immanuel in this dark and heathen land! Remember me, sir, often in your prayers."

"I remain, sir, yours very affectionately,
"H. M. CHABAS MUKERJEE."

BAPTIST SUPPLEMENTARY.

Continued from page 33.

SHADWELL.—The baptist chapel was reopened after enlargement, in October. A prayer-meeting was conducted in the morning. At halfpast two a sermon was preached by John King, Esq. At five a tea-meeting was held, when three hundred and eighty sat down to tea. In the evening a plain but thrilling discourse was delivered by the Rev. John Parker, of Lonkerley. The chapel was crowded in every part, and numbers had to remain outside. After this service was over the people who were outside came into the chapel, when Mr. Parker preached again till his physical strength was quite exhausted. The proceeds of the day amounted to nearly thirty pounds.

LINCOLN.—On Dec. 8th and 9th, special services were held in the Corn Exchange in aid of the funds of the General Baptist church. As was anticipated the attendance at each service was very large. Sermons were preached by Mr. C. Clarke on the 8th

and on the 9th there was a public tea, at which 370 friends sat down. Rev. T. W. Mathews, of Boston, presided; and addresses were delivered by Messrs. W. Underwood, Clarke, Akrill, and Poppleton. The proceeds of the meetings leave a profit of £18. Our readers may be interested in knowing that plans and elevations are prepared for a new chapel, which is intended to be both commodious and elegant although not extravagant in its style of architecture.

REMOVED.—Mr. James Macfarlane, of Aberchirder, to Elgin.—Mr. G. H. Roberts, of Tabor, to Castleown.—Mr. J. Compton, of Bramley, to Barnsley.—Mr. J. Crampin, to Somersham, Hunts.—Mr. W. B. Birt, of Bardon College, to Atherton, near Manchester.—Mr. Isaac Thomas, of Pontypool College, to Birkenhead. Three other students are also engaged, Mr. T. F. Williams, to Z-zar and Sharon, Carmarthenshire; Mr. J. George, to Llandudno, Monmouthshire; Mr. H. Jones, to Tottenham Court Road, London.—Mr. J. Wiltshire, of Bideford, to Clarence Street, Penzance.—Mr. T. Giff, of Melbourne, near Derby, to Shore, near Todmorton.

RECENT RECOGNITIONS.—Mr. J. Teall, at Queen Street, Woolwich, Nov. 12. Four hundred sat down to tea; then a crowded meeting in the chapel, when Mr. Cox, the former pastor for twenty five years, presided, and Messrs. Giff, Isaac, Davies, Peares, Box, and Beal, delivered addresses.—Mr. C. H. Hosken, at Goldenersford, Norwich, Nov. 19. Messrs. Collins, Gowing, Ivory, Wilkinson, Wheeler, Kempster, Cooper, Goveil, and J. Thilett, Esq., took part in the services.—Mr. Edward Merriman, at Dorchester, Oct. 23. Messrs. Price, James, Sineox, Fox, Birt, and Alford, were engaged.—Mr. A. Powell, at Appledore, Devon, Nov. 21. Sermon by Rev. T. Winter, and addresses by Messrs. Ivory, Thompson, Lang, Darracott, and Vinson.

RELIGIOUS.

ELBA.—This small island of the Mediterranean, it will be remembered, was the first place of confinement to which Napoleon was limited, and from which he escaped to disturb Europe. "An interesting movement has of late taken place at Elba in favour of the Gospel. A Waldensian student visited the island to instruct a few converts in the town of Porto Ferrajo, and in the villages of Longone and Rio. His arrival excited the wrath of the priests, who angrily denounced the heretical intruder. At Longone, a priest broke into the room where he was holding a meeting, and publicly threatened him, that if he did not leave, he should be beaten by the people of the village. At Rio, where the celebrated iron-mines are, he held one

meeting attended by more than a score of people; but when he returned a second time, the populace, headed by the priest, actually brought faggots, and heaped them round the house where he was, so that for his entertainer's sake he was obliged to leave. Nothing intimidated, he immediately entered proceedings against his adversaries for violating the religious rights accorded by the State. On his return to Florence, he was succeeded by an ex-priest, who, however, found himself unable to cope with the difficulties of the situation. One of the Waldensian ministers has since gone over to preach openly, and so to defy the priests and their abettors among the police. Those who frequent the meetings are systematically annoyed and persecuted, but go on their way in dependence upon the strength of God.

PULPIT AND PLATFORM.—At the opening of a Congregational chapel at Stowmarket, the Rev. T. Binney, said he would now say a word about that platform. He was somewhat old fashioned in his ideas, and he rather liked a pulpit. He was very decidedly opposed to a platform before he went to Australia, but there he saw in many comparatively small churches, without galleries, a raised dais, with a table and desk. This he liked very well in churches without galleries, but if they had platforms, he should say, do let them have what it pretended to be, and not those sort of wings—and, again, the great iron spikes around it! He would have all these things done away with, and a plain rail in their place. Again, he never could see the use of seating a man to speak over a great soft pillow. Counsellors and members of Parliament did not speak over pillows, and why in the world should preachers have to do so? He usually took them off when he preached, and if he had not been a stranger, he should have taken the pillow off that morning.

ADULT BAPTISM BY IMMERSION IN THE CHURCH OF ENGLAND.—On Sunday evening an unusual occurrence took place in the parish church of East Ardley, near Wakefield. After the third Litany service at six o'clock, Josiah Armstrong Carr, son of Robert Lancelot Carr, baptist minister late of Ardley and Sheffield, was publicly admitted into the Church of England by baptism by immersion.—*Record*. [But who is R. L. Carr, baptist minister, Sheffield? We do not recollect such a name.]

GENERAL.

RUSSIA AND POLAND.—Russian cruelties in Warsaw continue. The number of priests arrested and imprisoned is very large—one hundred and sixty-two. The successor to the Archbishop recently deceased, who has been sentenced to ten years' exile in

Siberia, is eighty years of age, and very infirm.

POST OFFICE ORDERS.—A very important change is about to be made in the money order offices of the kingdom. From the 1st of January, 1902, they will be empowered to send £10 instead of a maximum of £5 as heretofore. This will be a great public convenience.

CHINA.—We are now informed that Prince Kung, who is well known as favourable to Europeans, is not, as had been reported, out of favour at Court, and that the peace party are therefore still in power. We regret to hear of the murder of two American missionaries in China.

REVIEW OF THE PAST MONTH.

Thursday, December 26th.

AT HOME.—After the lamented decease of His Royal Highness, the Prince Consort, the Queen and the Royal Family removed from Windsor Castle to Osborne House, in the Isle of Wight, where, we are happy to hear, Her Majesty has found that calm repose which was so necessary after the heavy stroke she had been called to endure. The King of the Belgians and his sons, with other relatives of Her Majesty, are now with the Queen, doing all they can to console and comfort her. It is a hopeful sign that night by night Her Majesty finds rest in sleep. May the Father of our Lord Jesus Christ, the Father of mercies, afford her divine consolations! Numerous addresses of condolence have already been adopted, and no doubt thousands more will be presented, for the grief of the nation is universal and sincere. This mournful event has, by its vast importance, nearly absorbed public attention, and now diversifies our thoughts from all matters of less general interest.

ABROAD.—What rendered our afflictive national bereavement more distressing was the painful fact, that the nation was daily expecting unfavourable intelligence from America. But up to the day on which we write no decisive information has been received. We may however mention that both France and Austria have informed the government of the Northern States that they regard its conduct in boarding the British Mail Packet as a violation of international law. But we much fear that the Americans will be stupid enough and wicked enough to refuse restitution, and then a dreadful war will be the result. How shocking is the bare idea of England and America being involved in war! Such a contest would partake much of the character of a civil war. All war is horrible, but civil war is most horrible. Now, if ever, the friends of peace may ask, "Shall the sword devour for ever?" and pray earnestly that the Lord would "scatter the men that delight in war."